2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

ticle in the bundle and was believed to have once belonged to Good Furred Robe, who wore it during the various Corn rites.

The pipe differed little from other ceremonial pipes. The bowl and part of the stem were carved from wood. There appeared to be a stone or clay lining to the bowl. A second piece of wood was carved to resemble a goose's head and neck. This pipe was owned by Good Furred Robe and, according to tradition, used by him in the ceremonies.

The headdress of foxskins (Item 3), badger fur (Item 11), kit-fox robe (Item 16), and strip of elkhide (Item 7) were represented in the bundle because these animals assisted in bringing the people out of the ground.

The sage belonging to the bundle was the kind kept in all earth lodges and used by the women at the close of a day's work in the gardens to cleanse themselves by rubbing their body and clothing with it. It was said that, in ancient times, worms and diseases were removed by this simple household cleansing rite.

The dried gourd, used as a rattle, was symbolic of Good Furred Robe's brother, Uses His Head for a Rattle, who had assisted in the early Corn ceremonies. The braided cornhusks represented the other brother, Cornhusk Earrings, while all the other articles representing products from the garden were symbolic of Waving Corn Stalk, their sister, who repelled the Sun by walking through the gardens waving her robe, thus protecting her gardens from the heat.

The blackbird heads, duck head, and deer skull have a dual symbolic significance. They represent the birds that come north in the spring and the deer that inhabit the woodlands, but they are also the helpers of Old Woman Who Never Dies. In that sense the bundle ritualism is psychologically related to the Old Woman Who Never Dies bundles and rites.

The second traditionally related Corn ceremony bundle is known as the Skull bundle (see Fig. 24). The contents of this bundle are: (1) Good Furred Robe's skull; (2) Cornhusk Earring's skull; (3) Uses Head for Rattle's skull; (4) a bundle of young white sage; (5) a substance resembling and representing corn silk; (6) a headdress of foxskins; and (7) a wooden pipe.

At the time this study was being made, Scattercorn was owner of the Robe bundle and Mrs. White Duck (Rattles Medicine)

3: Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

353 Between every pair was a large post. An elevation showing some of the details is reproduced from Morgan in Figure 1, and a ground plan, in Figure 3.

251 171 The sedentary character of the Mandans and the fact that they practiced agriculture led to the development among them of several cultural features not found among the purely hunting tribes. In common with most sedentary tribes they made use of caches or storage pits. Henry[1] gives a description of them saying that, in the fall after harvest, the corn was dried, shelled and put in deep pits. These were about eight feet deep, with a mouth just wide enough for a person to get in, but the inside was hollowed out larger and the sides and bottom were lined with straw. The cache contained twenty to thirty bushels of beans or corn where it kept for several years. The caches were scattered everywhere about the village. Catlin mentions caches, saying that they placed corn in pits six or seven feet deep, jug shaped, and tightly closed at the top.

291 DRESS:—The dress of the Mandans in general was much like that of their neighbors, at the later period of their history at least. There were however some minor differences. Verendrye says that at his visit the men went naked, except for a carelessly worn buffalo robe—not even wearing a breech cloth. The women wore very little as a rule, their only article of attire being an apron about the waist, a hand's breadth wide and a foot long. But he adds later that some of them wore a gown of very soft deerskin. It is probable that other articles of dress were borrowed from their neighbors as time went on.

515 302 The men and women both began the day with a bath, after which the body was carefully oiled with castoreum. For any ceremonial or feast the body was also painted in colors, these being mixed with grease. After the bath the face and hair were nearly always whitened. The men in Maximilian's time usu-

291 ally wore a breech cloth, of black and white cloth, and moccasins with little or no ornamentation. The upper part of the body was usually naked as they seldom wore the leather shirt used in many other tribes. Even in the winter, Maximilian says they wore only the buffalo robe over the upper half of the

[1] Op. cit., vol. I, p. 360.

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

Or, on the contrary: "The chain begins to rust," &c. &c. Though these people often manifest great energy of character, many have committed suicide on account of disappointments in love, or of wounded honour, of which Dr. Morse relates a remarkable instance, where an Indian killed himself because he was reproached with cowardice, after his mother had suffered death for him. Many travellers speak of the extraordinary memory of the Indians; several of them relate the entire history of their people in a continuous narrative.

The Mandans and Manitaries are proud, and have a high sense of honour. If a person expresses a wish to possess some article belonging to them, he generally receives it as a present, but a present of equal, or greater value, is always looked for in return. They estimate all their effects at a very high rate, ascribing to them an imaginary and far too great value; and a trifling thing is often paid for with one or two horses. Among the articles of great value is the skin of a white buffalo cow. Fifteen florins are paid for a small ermine skin; whereas, a wolf's skin may be purchased for a small quantity of tobacco. One or two horses are frequently given for a feather cap; a horse for 100 or 150 elks' teeth, or for a handful of dentalium shells. The men are much given to indolence, when they cannot pursue their chief avocations, hunting and war. In general, the Mandans and Manitaries are not dangerous, and, though there are many rude and savage men among them, they are, on the whole, well-disposed towards the Whites: the former, especially, manifest this, and have many good and trustworthy men among them. Some of them are addicted to thieving, especially the women and children; and it is said, that many of the Manitaries, when they meet the Whites in the prairie, though they do not kill them, as they used to do, generally plunder them.

They have always free access to the forts of the trading companies; and, as at Fort Clarke, there was no separate apartment for the Indians, we were molested by them, during the whole day, in every room; nay, they often took the place of the owners, which, during the severe cold in the winter time, was quite intolerable, as they stood in front of the fire, with their large buffalo robes, and kept the warmth from coming into the apartment. They require to be always regaled, which is generally done, and it was estimated that in one year they smoked 200 lbs. of tobacco at the expense of the Company. A few among them, indeed, manifested a much greater delicacy of feeling than the mass of them, and left the dining-room when the dinner-hour approached; but only a very small proportion possessed this correct sense of propriety, for the others generally came just at our dinner time; it is true they had but little meat in the winter season, and fared but badly. Disputes and quarrels are very rare among them; but duels are frequent; and revenge for blood is still exercised.

Many of them are particularly cleanly in their persons, and bathe daily, both in winter and summer; their hands, however, are often smeared with colours and fat, nay, sometimes the whole body is bedaubed. The women are, in general, less cleanly, particularly their hands,

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

515 which arises from their continual and severe labour. They generally let their nails grow long.

The rude inhabitants of the prairies are extremely agile and hardy; they bathe, in the depth of winter, in the half frozen rivers, and wear no covering on the upper part of their body under the buffalo robe; they are very expert swimmers, even when quite young. I have already 481 observed that all these nations swim in the same manner as the Brazilian Tapuyas, which is confirmed by other writers. They often practise riding on horseback without a saddle, and very swift horse-racing. They are capital marksmen with the bow; all their senses are remarkably acute.

561 Among the Mandans, and all the nations of the Upper Missouri, as well as among most of the North American tribes, there are certain bands or unions or companies, which are dis- 425 tinguished from the others, and kept together by certain external badges and laws. They have three kinds of war or signal pipes, which are hung round the neck, and are among the badges of the unions, which divide the men into six classes, according to their age. The first band or union is composed of "the foolish dogs," or "the dogs whose name is not known." They are young people from ten to fifteen years of age, and wear a pipe made of the wing bone of the wild goose, which is but small. When they dance, three of them have a long broad piece of red cloth hanging from the back of the neck to the ground. Like every distinct class they have a particular song to accompany their dance. Formerly old people likewise belonged to this band, but then they never dared to retreat before the enemy; this has since been changed to the present limited rule. If a boy desires to enter the first band in order to become a man, he goes to a member of it, addresses him by the appellation of father, and endeavours to purchase the rank, the dance, the song, and the war pipe belonging to it, for certain articles of value, such as blankets, cloth, horses, powder, ball, and the like, which the father pays for him. If this place is sold to him he has a right to all the distinctions and privileges of the band, and he who sold it thereby renounces all claim to it, and endeavours to purchase admission to a higher band. The dances of the several classes are in the main very similar, but there is a particular 561 535 song belonging to each, and sometimes even a different step. The drum and schischikué must 534 likewise be purchased at the same time. The latter, among this band, is spherical, with a handle, and is made of leather.

561 The second class or band is that of the crows or ravens; it consists of young men from twenty to twenty-five years of age. Frequently young people are in none of the bands for half a year or more. They then go to the band of the crows, and say, "Father, I am poor, but I wish [534] to purchase from you." If the possessor agrees, they then receive the raven's feathers, which the band wear on their heads, a double war-pipe, consisting of two wing bones of a goose joined together, a drum, schischikué, the song and the dance. Each of these bands has a leader, called,

7: Catlin R, E-5 (1832-1840) 1857
NQ17 Mandan NQ17

country has been friendly and kind ever since their first acquaintance with them—they have ever met and received them, on the prairie or in their villages, with hospitality and honour.

They are handsome, straight and elegant in their forms—not tall, but quick and graceful; easy and polite in their manners, neat in their persons and beautifully clad. When I say "neat in person and beautifully clad," however, I do not intend my readers to understand that such is the case with them all, for among them and most other tribes, as with the enlightened world, there are different grades of society—those who care but little for their personal appearance, and those who take great pains to please themselves and their friends. Amongst this class of personages, such as chiefs and braves, or warriors of distinction, and their families, and dandies or exquisites (a class of beings of whom I shall take due time to speak in a future Letter), the strictest regard to decency, and cleanliness and elegance of dress is observed; and there are few people, perhaps, who take more pains to keep their persons neat and cleanly than they do.

At the distance of half a mile or so above the village, is the customary place where the women and girls resort every morning in the summer months, to bathe in the river. To this spot they repair by hundreds, every morning at sunrise, where, on a beautiful beach, they can be seen running and glistening in the sun, whilst they are playing their innocent gambols and leaping into the stream. They all learn to swim well, [illegible] the poorest swimmer amongst them will dash fearlessly into the boiling [illegible] eddying current of the Missouri, and cross it with perfect ease. At the distance of a quarter of a mile back from the river, extends a terrace or elevated prairie, running north from the village, and forming a kind of semicircle around this bathing-place; and on this terrace, which is some twenty or thirty feet higher than the meadow between it and the river, are stationed every morning several sentinels, with their bows and arrows in hand, to guard and protect this sacred ground from the approach of boys or men from any directions.

At a little distance below the village, also, is the place where the men and boys go to bathe and learn to swim. After this morning ablution, they return to their village, wipe their limbs dry, and use a profusion of bear's grease through their hair and over their bodies.

The art of swimming is known to all the American Indians; and perhaps no people on earth have taken more pains to learn it, nor any who turn it to better account. There certainly are no people whose avocations of life more often call for the use of their limbs in this way; as many of the tribes spend their lives on the shores of our vast lakes and rivers, paddling about from their childhood in their fragile bark canoes, which are liable to continual accidents, which often throw the Indian upon his natural resources for the preservation of his life.

There are many times also, when out upon their long marches in the prosecution of their almost continued warfare, when it becomes necessary to

7: Catlin R, E-5 (1832-1840) 1857
NQ17 Mandan NQ17

plunge into and swim across the wildest streams and rivers, at times when they have no canoes or craft in which to cross them. I have as yet seen no tribe where this art is neglected. It is learned at a very early age by both sexes, and enables the strong and hardy muscles of the squaws to take their child upon the back, and successfully to pass any river that lies in their way.

The mode of swimming amongst the Mandans, as well as amongst most of the other tribes, is quite different from that practiced in those parts of the civilized world, which I have had the pleasure yet to visit. The Indian, instead of parting his hands simultaneously under the chin, and making the stroke outward, in a horizontal direction, causing thereby a serious strain upon the chest, throws his body alternately upon the left and the right side, raising one arm entirely above the water and reaching as far forward as he can, to dip it, whilst his whole weight and force are spent upon the one that is passing under him, and like a paddle propelling him along; whilst this arm is making a half circle, and is being raised out of the water behind him, the opposite arm is describing a similar arcl. in the air over his head, to be dipped in the water as far as he can reach before him, with the hand turned under, forming a sort of bucket, to act most effectively as it passes in its turn underneath him.

By this bold and powerful mode of swimming, which may want the grace that many would wish to see, I am quite sure, from the experience I have had, that much of the fatigue and strain upon the breast and spine are avoided, and that a man will preserve his strength and his breath much longer in this alternate and rolling motion, than he can in the usual mode of swimming, in the polished world.

In addition to the modes of bathing which I have above described, the Mandans have another, which is a much greater luxury, and often resorted to by the sick, but far more often by the well and sound, as a matter of luxury only, or perhaps for the purpose of hardening their limbs and preparing them for the thousand exposures and vicissitudes of life to which they are continually liable. I allude to their vapour baths, or *sudatories*, of which each village has several, and which seem to be a kind of public property—accessible to all, and resorted to by all, male and female, old and young, sick and well.

In every Mandan lodge is to be seen a crib or basket, much in the shape of a bathing-tub, curiously woven with willow boughs, and sufficiently large to receive any person of the family in a reclining or recumbent posture; which, when any one is to take a bath, is carried by the squaw to the sudatory for the purpose, and brought back to the wigwam again after it has been used

These sudatories are always near the village, above or below it, on the bank of the river. They are generally built of skins (in form of a Crow or Sioux lodge which I have before described), covered with buffalo skins

7: Catlin R, E-5 (1832-1840) 1857
NQ17 Mandan NQ17

sewed tight together, with a kind of furnace in the centre; or in other words, in the centre of the lodge are two walls of stone about six feet long and two and a half apart, and about three feet high; across and over this space, between the two walls, are laid a number of round sticks, on which the bathing crib is placed (vide PLATE 71). Contiguous to the lodge, and outside of it, is a little furnace something similar, in the side of the bank, where the woman kindles a hot fire, and heats to a red heat a number of large stones, which are kept at these places for this particular purpose; and having them all in readiness, she goes home or sends word to inform her husband or other one who is waiting, that all is ready; when he makes his appearance entirely naked, though with a large buffalo robe wrapped around him. He then enters the lodge and places himself in the crib or basket, either on his back or in a sitting posture (the latter of which is generally preferred), with his back towards the door of the lodge; when the squaw brings in a large stone red hot, between two sticks (lashed together somewhat in the form of a pair of tongs) and, placing it under him, throws cold water upon it, which raises a profusion of vapour about him. He is at once enveloped in a cloud of steam, and a woman or child will sit at a little distance and continue to dash water upon the stone, whilst the matron of the lodge is out, and preparing to make her appearance with another heated stone: or he will sit and dip from a wooden bowl, with a ladle made of the mountain-sheep's horn, and throw upon the heated stones, with his own hands, the water which he is drawing through his lungs and pores, in the next moment, in the most delectable and exhilarating vapours, as it distils through the mat of wild sage and other medicinal and aromatic herbs, which he has strewed over the bottom of his basket, and on which he reclines.

During all this time the lodge is shut perfectly tight, and he quaffs this delicious and renovating draught to his lungs with deep drawn sighs, and with extended nostrils, until he is drenched in the most profuse degree of perspiration that can be produced; when he makes a kind of strangled signal, at which the lodge is opened, and he darts forth with the speed of a frightened deer, and plunges headlong into the river, from which he instantly escapes again, wraps his robe around him and "leans" as fast as possible for home. Here his limbs are wiped dry, and wrapped close and tight within the fur of the buffalo robes, in which he takes his nap, with his feet to the fire; then oils his limbs and hair with bear's grease, dresses and plumes himself for a visit—a feast—a parade, or a council; or slicks down his long hair, and rubs his oiled limbs to a polish, with a piece of soft buckskin, prepared to join in games of ball or Tchung-kee.

Such is the sudatory or the vapour bath of the Mandans, and, as I before observed, it is resorted to both as an every-day luxury by those who have the time and energy or industry to indulge in it; and also used by the sick as a remedy for nearly all the diseases which are known amongst them.

10: Neill H-4(no date) 1884 NQ17 Mandan NQ17

574 chief gave our horses in charge of a young man, and told us
609 we need not be uneasy as there would be good care taken of them.

574 On going into the hut, we found buffalo hides spread on the
262 ground, before the fire, for us to sit upon, and soon after we were presented with two large dishes of boiled corn and beans, after which they gave us another large dish of boiled dried meat, but very few of us could eat of it, as it had too strong a taste and smell.[1]

231 After some other details which we omit, Harvey writes that
342 when night came: "One young man brought in our horses, and put them in the same hut along with us, upon the right hand, on entering, and ourselves upon the left; a space was enclosed with a railing to keep them within bounds. This custom causes their habitations to have a very disagreeable and offensive smell. This precaution of theirs is to keep the horses from being stolen by the Assiniboines, or other enemies, who are frequently lurking about the village.

515 "Towards evening, having gone down to the river side, I
291 observed the custom of washing themselves in the Missouri. Both men and women make it a rule, every morning and evening, to go down to the river, and wash for some time; the men make use of the clay to wash their hair, which answers the purpose of soap to take out the white and red earth with which they daub it, after having washed. Modesty in the female sex appears to be a virtue they are unacquainted with. They wear a kind of leather shift which reaches down to the calves of their legs. This they slip off some distance from the shore, and walk very deliberately into the water entirely naked, in the presence of old and young who seem not to pay any attention to them. * * * * * The men make use of no other covering, in the summer season, than these buffalo robes, and even these are seldom worn within doors, and only thrown on when they go out to visit or walk about the village.
[352] Both sexes sleep naked. Their beds are raised about two feet from the ground, and hung around with dressed skins. In summer they seldom use any coverings at night, but lay like so many brutes." * * * * * Mr. Henry gives a description of their lascivious dances which is too indelicate to publish. He writes under date of:

252 "Sunday, July 20th. At daybreak we were all up, and I
262 took a walk down to the river, where I observed the same cer-
352 emony of washing as last evening, with as little reserve as
512 before. Our host on our return presented us with some dried
412 meat, and soon after a dish of corn and beans, but as it is not seasoned with any kind of grease or fat, after the first meal it has a very insipid taste. The corn is generally pounded or bruised in a wooden mortar, which is fixed fast and firm in the ground, in one corner of the hut, and this is the first work performed by the women in the morning.

[1] [Category 116, p. 325.-A] [2] [Category 116, p. 326.-A]

834 [326] Some few are modest enough to conceal with one hand
515 what should not be exposed to public view, but even this is done so carelessly as seldom to answer the purpose—a flea or a louse, of which they have a good store, will make them raise the hand to the parts attacked, leaving their nudities exposed. The river being very shallow for some distance from shore, they make no scruple of standing only knee deep, and thus wash themselves before going further to swim; and in coming out they pass close by you as unconcernedly as if they had on a petticoat or shift. They sometimes bundle up their leather garment under the arm or in one hand and walk deliberately into the village to their own huts, where they sit by the fire for some time with their families, they go to bed entirely naked.

834 .....This evening we were plagued for some time by young women, who came in and wanted to lie with us; but as we did not care to accept their kind offers, they retired very much displeased, and muttering something we could not understand.

786 About midnight we were awakened by some extraordinary
832 noise in the village. On going to the outer porch door I saw about 25 persons of both sexes, entirely naked, going about the village singing and dancing. At times they withdrew in couples, but soon rejoined their companions in [327] the dance and song. During this short separation from the rest they appeared to be very closely engaged, and notwithstanding the night was dark I could perceive them occupied in enjoying each other with as little ceremony as if it had been only the common calls of nature. This affair continued about two hours, during which they made the tour of the village several times. What was the meaning of this ceremony I could not learn; but certainly there could be no performance more lascivious than the one I witnessed. The young men kept watch
[625] during the night, sitting on the tops of the huts or walking round the village, singing amorous songs to their particular favorites. This is done, I am told, to prevent a surprise in case an enemy may be at
832 hand. Love is not made by entering the tent at night and lying
834 down near the woman, as it is among other nations I have seen. The custom here is to barricade the doors of the huts during the night and not admit the young men. The latter therefore employ the night in addressing love songs to their mistresses, who either come out of the huts immediately, or wait until daybreak, when they

[p. 384 (B)]

832 repair to the cornfields and are soon followed by the young men,
834 who enjoy their company and take every liberty. The young
men then return, and, if no hunting party offers, pass the day on
461 the tops of the huts, sleeping in the sun, or strolling from hut to
526 hut, eating corn and smoking Missourie tobacco. At other times
they amuse themselves by running races either on foot or horseback,
and performing warlike manoeuvres; they have also a favorite
game which occupies much of their time.

512 [328]...this is the first work performed by the women in the
●515 morning after having paid their devoirs to their lovers and washed
themselves in the Missourie. ...every family being provided
415 with a brass or copper kettle for the purpose of cooking flesh.
177 Whether this proceeds from superstition or not I cannot pretend to
771 say, but they assured me that any kind of flesh cooked in those
574 earthen pots would cause them to split. One or more of the largest
kind is constantly boiling prepared corn and beans, and all who come
in are welcome to help themselves to as much as they can eat of the
contents.

231 .....Early this morning our young hostler took our horses to feed
437 in the meadow but never allowed them to be for a moment out of
648 his sight, lest the Assiniboines or other enemies might steal them.
We purchased sweet corn, beans, meal, and various other trifles,
for which we paid in ammunition, beads, and tobacco.

439 [329] It would have been in vain for us to attempt to prevail
upon anyone in this village to ferry us over; for, as long as a stranger
has any property, they wish him to trade all he brings in the first
village he enters, every village being ambitious of getting as many
439 European articles as they can, [330] particularly arms and ammuni-
609 tion. This is good policy; for, notwithstanding they are so near each
other, and live in amity, they are not free from jealousy, and have
578 often had serious misunderstandings, sometimes ending in the death
569 of an individual, and nearly occasioning civil war. They have also
to guard against their natural enemies, the Sioux, who are at no great
distance. The Pawnees, also, with whom the Mandanes formerly
lived in the same villages, are now their most inveterate enemies.
Arms and ammunition are, therefore, necessary articles, and every-
one has a stock of ball and powder laid up in case of emergency.

675 We packed up our purchases, and gave them into the care of the
673 landlord. These people are much given to thieving, but in the hut
[577] in which a stranger is lodged, his property may be left in perfect
security; none dare touch it, as the master conceives his honor
concerned in whatever is placed under his immediate protection.
Out of doors, if they can pick your pocket, or pilfer any article,